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SCIENCE and RESEARCH

By Dr. FRANKLIN S. HARRIS, JR.

From the "Improvement Era"

AFTER the war, a man may be clothed completely from synthetic materials —shoes, socks, underwear, belt, shirt, necktie, and hat. His living room may have blinds, draperies, upholstering, furniture, and rugs, each made from a plastic material with suitable properties, according to Dr. A. L. Elder.

★

A DRENOCHROME, a new drug which lowers blood pressure, has been made by Drs. K. A. Oster and Harry Sobotka from adrenalin, which raises blood pressure. In the present form the drug is rather unstable, but a great advantage is that it can be made synthetically in the laboratory.

★

IT has been discovered that ants are capable of spreading dysentery.

★

JAPAN'S natural vegetation is forest, and because of the mountainous nature of the land almost half remains forested. Only about a quarter of the land is flat or has a slope less than 10 degrees, a rise of about one foot in each six feet travelled.

HEALING of wounds by skin transplantation has been well developed by Russian scientists. Preserved skin from dead bodies and chemically treated abdominal tissue with the use of the chemical cloracyde results in quicker healing than with the ordinary aseptic treatment. Frostbite, burns, non-healing ulcers, and skin diseases have been so treated.

★

OPTICAL surfaces can be finished to an accuracy within less than a millionth of an inch, or about one-thirtieth of one wave length of light.

★

LESS than four per cent of about 4,700 American university professors answering a questionnaire are children of professors, but about one quarter are children of business men and another quarter of farmers.

★

THE locations of well over two-thirds of the 622 places named in the Bible west of the Jordan River in Palestine have been identified.

The

"MILLENNIAL STAR"

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READ THE "MILLENNIAL STAR" THOUGHTFULLY, PRAYERFULLY AND REGULARLY

Millennial Star

MONTHLY MAGAZINE ON MORMONISM

104th Year | OCTOBER, 1943 | Vol. 105. No. 19

THE ABUSE OF HATE IN WARTIME

By MARK K. ALLEN

Psychologist, Utah State Training School

JESUS, Teacher of peace, uttered thought-provoking words when He said "Love thine enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you." Now that war has become our principal occupation, we wonder how the doctrine of love and forgiveness might be interpreted today.

Our enemies have scoffed at our Christian ideals as the babble of weaklings. Their leaders believe that our greatest weakness is that we are Christian. Their greatest hope in defeat will be that we Christians will be generous at the peace table.

Friedrich Nietzche, German philosopher of the nineteenth century, spoke derisively of humility, and his words have been flaunted at us repeatedly by modern dictators. Nietzche argued that the Christian virtues of service to others, humility, kindness and sympathy are incompatible with strength. Associated with scorn of gentle virtues is an overbearing militarism and lust for power. Our opponents believe only the strong and ruthless will survive. With this philosophy goes an utter lack of toleration of the rights of others. Thus Hitler teaches that "The nationalisation of the great masses can never take place by way of half measures, by weak emphasis upon a so-called objective viewpoint, but by a ruthless and fanatically one-sided orientation as to the goal to be aimed at."

We need search no further than our daily papers of the past few years, or numerous passages in Hitler's "Mein Kampf," to learn what these teachings have meant to the Jewish people or other non-German nations under their domination. General Haushofer once said that "Not one of these smaller nations has a right to independent existence."

Shall we forsake our Christian and democratic ideals for fear there is something inherently weak in them which might finally give the victory to our opponents? Or should we rally the strength that is latent in Christian principles to bring peace again to the world? The problem is not a remote one for us, but one that affects the daily adjustments of most of us.

In a democracy, we are committed to the doctrine that all people are created more or less equal. The ideal of the brotherhood of man is a lofty one, and perhaps only approximately attainable by finite man; but it is an ideal without which there can be no strength born of unity.

The role of hatred in war is an interesting one. Perhaps in actual physical combat it has a function. The emotions of hate and fear bring about certain bodily changes which make one fight better. Substances are poured into the blood which release stored-up energy, facilitating flight or strenuous combat. The blood rushes to the large muscles, the blood vessels in the skin constrict and the blood clots more easily, reducing the loss of blood in case of injury. In severe hatred the intellectual processes are dulled to some extent and the individual becomes more fearless of death.

However, short of actual combat, violent hatred may waste energy and actually interfere with efficiency. Most of us civilians can be of more assistance by directing our energies into concrete tasks

THE SIGNS OF THE TIMES

The sixth of a series of Public Addresses delivered at the Lyon House Social Centre, Salt Lake City, by JOSEPH FIELDING SMITH, of the Council of the Twelve

THE LORD'S CONTROVERSY WITH THE NATIONS

WE see a great deal in the press today about this second great world war. I do not call it the second world war; it is only a continuation of the war of 1914 to 1918, and even that was not the beginning. I have been asked many times if I thought that this present war was the last great war before the coming of Christ, and I have said yes; but I do not mean, when I say that, that we will not have another spell, another Armistice. I think the great world war commenced in April, 1861. That was the beginning of the end, and I am going to read to you this prophecy on war given to the Prophet Joseph Smith on Christmas Day in the year 1832.

Prophecy of War

"Verily, thus saith the Lord concerning the wars that will shortly come to pass, beginning at the rebellion of South Carolina, which will eventually terminate in the death and misery of many souls;

"And the time will come that war be poured out on all nations, beginning at this place. . . .

"And thus, with the sword and by bloodshed the inhabitants of the earth shall . . . be made to feel the wrath, and indignation, and chastening hand of an Almighty God, until the consumption decreed hath made a full end of all nations. . . ." (D. & C. Section 87.)

You find here written that the Lord said that beginning with the rebellion of South Carolina eventually war would be poured out on all nations. That was a very bold thing to say, because at that time (1832) there was no thought in the minds of men that beginning with the rebellion of South Carolina the time would come when the whole world would be in conflict.

Greater Instruments

Let us consider some of the things that grew out of the war which we now call the American Civil War.

Up to that time warfare was very crude, judged by the standards of warfare today. Up to that time and even at that time the vessels used were largely wooden ones. The guns used would not shoot very far, and were only made to penetrate wood. But out of that war came the ironclad, the submarine, the machine-gun, the use of balloons, and many other things that are now in common usage. Out of that war came the modern instruments of destruction. They have built guns that penetrate steel, and then thicker armour that the guns could not penetrate, and so on, and this has been going on ever since until the outbreak of this present war.

And so what the Lord said through the Prophet Joseph Smith is absolutely true. Yet it was only a few months before the outbreak of the war in 1914 that David Starr Jordan said right here in the Salt Lake Tabernacle that the nations could never go to war again, it was too expensive, and almost before his words had quit echoing the conflict broke out.

The Voice of the Lord Unto All Men

I want to read to you one or two things from the revelations:

"Hearken, O ye people of My Church, saith the voice of Him who dwells on high, and whose eyes are upon all men; yea, verily I say: Hearken ye people from afar; and ye that are upon the islands of the sea, listen together.

"For verily the voice of the Lord is unto all men, and there is none to escape; and there is no eye that shall not see, neither ear that shall not hear, neither heart that shall not be penetrated.

"And the rebellious shall be pierced with much sorrow; for their iniquities shall be spoken upon the housetops, and their secret acts shall be revealed." (D. & C. 1:1-3.)

This proclamation was made, as we explained in previous talks. The missionaries went forth to preach this Gospel to the nations of the earth crying repentance and calling upon them to turn to God and keep His commandments. The nations have refused; they did not want the message.

The verses I will read to you contain a declaration from the Lord of judgment upon the nations because they refuse to hear:

"And upon them that hearken not to the voice of the Lord shall be fulfilled that which was written by the Prophet Moses, that they should be cut off from among the people.

"And also that which was written by the prophet Malachi: For, behold, the day cometh that shall burn as an oven, and all the proud, yea, and all that do wickedly, shall be as stubble; and the day that cometh shall burn them up, saith the Lord of Hosts, that it shall leave them neither root nor branch. . . ."

(D. & C. 133:62-65.)

The Lord's Controversy With the Nations

So we see that the Lord has a controversy with the nations because they have rejected His servants, because they rejected Him first; and then when He sent others unto them, they treated them in the same way, and refused to receive the truth; therefore, in this day of judgment when the cup of iniquity is full they "shall lie down in sorrow" and there shall be none to deliver them.

In the book of Matthew, 24th chapter, and again in the 21st chapter of Luke, we have the teachings of the Saviour to his disciples regarding events as they are unfolding today. I am going to read a few verses from the 21st chapter of Luke, beginning at the 25th verse:

"And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity: the sea and the waves roaring;

"Men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken.

"And then shall they see the Son of Man coming in a cloud with power and great glory.

"And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh.

"And he spake to them a parable; Behold the fig tree, and all the trees;

"When they now shoot forth, ye know of your own selves that summer is now nigh at hand.

"So likewise ye, when ye see these things come to pass, know ye that the Kingdom of Heaven is nigh at hand.

"Verily I say unto you, this generation shall not pass away, till all be fulfilled.

"Heaven and earth shall pass away: but my words shall not pass away."

A Puzzling Scripture

That passage has been a puzzle to the Christian world. Almost everyone in the so-called Christian world has the idea that the Saviour was speaking of the generation in which He lived. He was not speaking of that generation at all. He was speaking of the generation in which these signs should be shown forth.

This ought to cause us to do a little thinking, because we see all these things taking place today. The signs of the times point to these difficulties, dangers and problems spoken of here.

You know, that old fig tree is a very wise tree. It is not foolish like the apricot tree and the peach tree. The first few days that it begins to get warm the peach tree and the apricot tree put out their buds, and then a frost comes along and there is trouble; but that wise old fig tree does not get in a hurry, and when you see that tree putting forth its leaves you know that summer is just about there. So we know when we see these signs that the coming of the Lord is nigh.

The Beginning of the End

Based upon what the Lord says in the 87th Section of the Doctrine and Covenants, which I read, I place the time of the beginning of the end at the rebellion of South Carolina in 1861. I say I place it there. I beg your pardon. The Lord places it there.

I am going to read to you from the Old Testament prophets some of the things that have been written that have a bearing on present world conditions, beginning with Isaiah.

In the 34th chapter of Isaiah we read:

"Come near, ye nations, to hear; and hearken ye people. . . .

"For the indignation of the Lord is upon all nations, and His fury upon all their armies; He hath utterly destroyed them, He hath delivered them to the slaughter. . . .

"And all the host of heaven shall be dissolved, and the heavens shall be rolled together as a scroll: and all their host shall fall down, as the leaf falleth

off from the vine, and as a falling fig from a fig tree.

"For my sword shall be bathed in heaven: behold, it shall come down upon Idumea, and upon the people of My curse, to judgment."

Now, some Bible commentators, because the name of Idumea, a little country east of Jordan, is mentioned, have the idea that this had reference to that little country; but the term Idumea is one the Lord uses to mean the world. You will find it so recorded in Section 1 of the Doctrine and Covenants.

Here is a thought conveying to our minds the fact that this has reference to our own day, because the Lord says, "And all the host of heaven shall be dissolved and the heavens shall be rolled together as a scroll." That is to take place in the dispensation of the Fulness of Times.

I will read from the 25th chapter of Jeremiah:

"For thus saith the Lord God of Israel unto me: Take the wine cup of this fury at My hand, and cause all the nations, to whom I send thee, to drink it.

"And they shall drink, and be moved, and be mad, because of the sword that I will send among them.

"Then took I the cup at the Lord's hand, and made all the nations to drink, unto whom the Lord had sent me.

"To wit, Jerusalem, and the cities of Judah, and the kings thereof, and the princes thereof, to make them a desolation, and astonishment, an hissing, and a curse; as it is this day. . . .

"And all the kings of the north, far and near, one with another, **and all the kingdoms of the world**, which are upon the face of the earth . . .

"For, lo, I begin to bring evil on the city which is called by My name, and should ye be utterly unpunished? Ye shall not be unpunished: for I will call for a sword upon all the inhabitants of the earth, saith the Lord of Hosts. . . .

"A noise shall come even to the ends of the earth; for the Lord hath a controversy with the nations; He will plead with all flesh; He will give them that are wicked to the sword, saith the Lord.

"Thus, saith the Lord of Hosts, Behold, evil shall go forth from nation to nation, and a great whirlwind shall be raised up from the coasts of the earth.

"And the slain of the Lord shall be at that day from one **end of the earth even unto the other end of the earth** they shall not be lamented, neither gathered, nor buried; they shall be dung upon the ground.

"Howl, ye shepherds, and cry; and wallow yourselves in the ashes, ye principals of the flock: for the days of your slaughter, and of your dispersions are accomplished; and ye shall fall like a pleasant vessel.

"And the shepherds shall have no way to flee, nor the principal of the flock to escape. . . .

"And the peaceable habitations are cut down because of the fierce anger of the Lord."

Now can't you see the picture of the world today told here by Jeremiah?

I know these are unpleasant things to speak of. It is not pleasant for me to stand here and tell you that "their bodies shall lie unburied upon the earth." But should we not know it? Is it not our duty to read these things and understand them? Don't you think the Lord has given us these things that we might prepare ourselves through humility, through repentance, through faith, that we might escape the dreadful conditions portrayed by these ancient prophets. I pray for them to come to an end, but I want them to come to an end right.

Voice of Warning

We have chapters 38 and 39 of Ezekiel —I am not going to read them—If you want to know about these two chapters, I advise you to read Parley P. Pratt's "Voice of Warning". It was published in the

WANTED

Shorthand Typists, Secretaries, Book-Keepers, Organists

Parents,

Help your children to learn the above professions to earn a good livelihood and to be an asset to the Church in the British Mission.

Every Branch needs trained Secretaries and Organists; every District urgently needs a Shorthand Typist, Book-Keeper (Auditor), and Press (Shorthand) Reporter.

With the growth and development of the Church in this country the need for trained executive officers becomes daily more urgent.

year 1837, and received the endorsement of the Prophet Joseph Smith. If you want to know about the great battle of Gog and Magog—we sometimes call it Armageddon —Brother Pratt has given the explanation in a very excellent manner.

Then we come to Daniel. Today a great many people are talking about the 11th chapter of Daniel and some things in the 12th. The opening of chapter 11 begins in the days of the Medes and Persians, and Daniel saw in vision the history from that day down to the coming of the Son of God. A lot of people like to read the chapter and say it fits Hitler to a T. If you want to think that, that is your privilege. The only comment I want to make on it—and you can read it for yourselves—is that the latter part of this revelation is to take place just preceding the resurrection. So if Hitler is the man, we are getting pretty close; and whoever the man is, he is going to be destroyed in a certain time and place.

"And at that time"—that is, when this destruction comes—"shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even unto that time: and at that time thy people shall be delivered, every one that shall be found written in the book.

"And many of them that sleep in the dust of the earth shall awake to everlasting life, and some to shame and everlasting contempt."

So you see that this chapter comes down to the time of the seige of Jerusalem and the coming of Christ.

Next I come to Joel. We have all read the last part of the second chapter: "And ye shall know that I am in the midst of Israel, and that I am the Lord your God, and none else: and my people shall never be ashamed.

"And it shall come to pass afterward that I will pour out my spirit upon all flesh," and so on. But we are not so familiar with the first part of this chapter. Read it for yourselves. Read of the great, terrible army, marching with unbroken ranks and crushing everything before it, finding the garden like Eden before them, leaving a wilderness behind, causing mourning and suffering—if you want to figure it out as the German army, that is your privilege. And so, the prophet raises a warning voice, and that voice is to us, if you please, that we might turn to the Lord and "rend our hearts"—not our garments. In olden days they used to rend their garments when they were repentant. But the Lord says, "Rend your hearts and not your garments. Humble yourselves. Prepare yourselves, oh Israel, that you may receive My blessings, that you might be protected from this condition that is going to come."

The Lord says He will take this great army in hand. "He will remove far off from you the northern army, and drive them to a land desolate and barren," for He also has an army just as terrible. When I speak of the Lord's army, do not get the idea that He is thinking about England or the United States. He is not. The Lord's army is not an earthly army, but when it marches, it will put an end to other armies, and then He will bless His people—having reference, of course, to Israel.

—Condensed from "Deseret News"

MEMBERS of the British Mission send Birthday Greetings this month to Elder Albert E. Bowen, of the Council of the Twelve Apostles, whose anniversary falls on October 1. He was born at Henderderson Creek, nr. Samaria, Idaho, in 1876.

THE RELIEF SOCIETY BOARD OF THE BRITISH MISSION

announce the

FIRST RELIEF SOCIETY CONVENTION

to be held at the MISSION HEADQUARTERS, LONDON,

on NOVEMBER 13 and 14, 1943

BRANCH RELIEF SOCIETY PRESIDENTS and DISTRICT R.S. SUPERVISORS ARE INVITED TO ATTEND

The R.S. Board desire to have one R.S. representative from every Branch and District.

Reserve Your Accommodation

R.S.V.P.

Conference Messages

Delivered at the Sunday afternoon session of the 113th Annual Conference, April 4, 1943, in Salt Lake City

A Great Work

By (the late) RUDGER CLAWSON
Of the Council of the Twelve

MY brethren, at the set time Columbus appeared, and the new world was born. At the set time Joseph Smith appeared, and it was predicted that a great and marvellous work was to commence. Both characters were here and had their part to play among the children of men. Columbus discovered the new world on October 12, 1492. Joseph Smith organised the Church of Jesus Christ of Latter-day Saints April 6, 1830, and it is destined to fill the whole earth.

I am impressed this afternoon to read a few words from the Doctrine and Covenants, Section 110:

The veil was taken from our minds, and the eyes of our understanding were opened.

We saw the Lord standing upon the breastwork of the pulpit, before us.

I am the first and the last; I am he who liveth, I am he who was slain; I am your advocate with the Father.

Behold, your sins are forgiven you; you are clean before me; therefore, lift up your heads and rejoice.

Let the hearts of your brethren rejoice, and let the hearts of all my people rejoice.

Yea, the hearts of thousands and tens of thousands shall greatly rejoice in consequence of the blessings which shall be poured out, and the endowment with which my servants have been endowed in this house.

Therefore, the keys of this dispensation are committed into your hands; and by this ye may know that the great and dreadful day of the Lord is near, even at the doors.

(Read all verses of Section 110.)

It is shown here very clearly that before this marvellous work and wonder should be accomplished certain keys should be given to the earth, and I have read in your hearing concerning these keys. It emphasises the responsibility resting upon Latter-day Saints to familiarise themselves with these keys and laws and testimonies that are given.

I testify to you, my brethren, that this revelation was given for our profit, and I express to you my testimony in these words, that I know the Lord is with us, that Jesus is the Christ, and that Joseph Smith was and is a prophet of God. We are engaged in a glorious work.

God bless you, in the name of the Lord Jesus Christ. Amen.

The Way of Salvation

By Dr. John A. WIDTSOE
Of the Council of the Twelve

DEAR brethren, fellow-workers in the cause of Christ. I should like to comment on the theme which was placed before us by President Clawson. This conference coincides, so it happens, with the fiftieth anniversary of the dedication of the great Salt Lake Temple. That beautiful edifice, made of granite and lifting its spires heavenward, is an evidence of the willingness of the Latter-day Saints to yield obedience to the will of God, and to sacrifice in behalf of His cause.

The work done in the temples of the Lord represents the culmination of the obligations, privileges and blessings of the Priesthood. No man has completed—nor a woman with him—the Priesthood cycle until he has received the blessings that the temple has to offer.

It is sometimes thought that the work done in the temples is for the aged, and decrepit. Temple work is, primarily I was about to say, for those engaged in the active affairs of life, for those who are in the midst of life's battle, the young and

the middle-aged. Perhaps they need it most. Certainly, it is quite as much for these as for those who seek refuge in their old age in the blessings of the temple.

Work in the temples is also for the dead. That we all know. Imbedded in the temple ceremonies and endowment is one of the most glorious of all the principles of truth given in this day—the principle of universal salvation. We are all the children of God, His very children; and He desires to bring all of us back into His presence, into His kingdom. He has provided means by which this may be done. He has no favourites, except as we ourselves by our imperfect living may defeat His desire. That is one of the great doctrines of the Church; unique and peculiar to this people. It is a challenging doctrine, that though a man may fail to hear the gospel upon earth, though he may fail, when he hears it, to comprehend it, he may yet have the opportunity after the grave, after this life is over, to participate in the blessings of the gospel, and to win his place in the kingdom of God.

Temple work is very important. The Prophet Joseph Smith is reported to have said—it is so recorded and printed—that there is no more important duty resting upon the Latter-day Saints than to do the work for which we have erected temples.

It is a significant fact of history, that Brigham Young had been in this valley only four days when he came to a spot a few feet from where we are meeting today, in the midst of the sagebrush, and placed his cane in the ground, saying: "Here we shall build a temple to the Most High."

Sometimes we forget the greatness of this work. It is a glorious thought that you and I, ordinary men, may do work upon earth that will be, is, recognised in heaven; that we may be as saviours to those who have gone before us into the unseen world.

The Saviour gave of Himself, gave His very life that we might live. To sacrifice that others might be blessed was His word, His work, His life. Sacrifice is the evidence of true love. We can measure the degree of love that we possess for any man or cause, by the sacrifice we make for him or it.

As He gave His life, unselfishly for us, so each of us, extending the open door of salvation to the dead, most of whom are but names to us, may then by our unselfishness, claim in very deed to be followers of Christ.

Temple work, in form and substance, reflects the fundamental principles and thoughts belonging to the gospel of the Lord Jesus Christ. We must dig deeply to taste the sweetness of the gospel. We cannot merely move about on the surface to secure the full gift of the Lord's plan of salvation. Deep down in the eternal realities, of which temple work is one, lies the real meaning, message and blessing of the gospel.

Perhaps if we would do our work on behalf of those of the unseen world who hunger and pray for the work we can do for them, the unseen world would in return give us help in this day of our urgent need. There are more in that other world than there are here. There is more power and strength there than we have here upon this earth.

So, my message to you, my brethren, the leaders of Israel, is that in performing our many duties, we remember to give a good share of our time and thought and energy to the work for which this great Salt Lake Temple, and the other temples, were erected.

The story of the rising of the Salt Lake Temple, round by round, in the midst of poverty and hardship, and under the unspeakable persecution of our people, is one that will never be forgotten by the Latter-day Saints. It will rise to become an epic of man's devotion to truth. It should be a great inspiration for us in our day. We do not want easy days; we want days, no matter how hard they may be, that lead us into the likeness of our Brother, Jesus Christ, and into His presence, and His Father's.

God bless us and prosper us in our work, and make us capable to do the work which has been placed upon us, I pray, in the name of the Lord Jesus Christ. Amen.

¶ The concluding instalment of our Serial Story

Sam Brannan

By Paul Bailey
Condensed from
"Improvement Era"

A STUDY of the plight of the Church in California during the mad period of the gold rush, and the transition years following, reveals, as nothing else could, the profound judgment and breadth of vision shown by Brigham Young in settling the exiled Saints in the sheltered valleys of the Rocky Mountains. Those who followed his advice and turned to Zion were saved to themselves, and to the Church. Those who followed such worldly prophets as Samuel Brannan, or held aloof to their own selfishness, fell—and were swallowed up in the great oblivion. It is true that many California-isolated Saints eventually heeded conscience and moved to Zion, but few who wilfully alienated themselves from the councils of the faithful retained their testimonies or their zeal for the cause. Let it not be said, however, that fair California in and of itself was the poison which blighted. As President Young ceaselessly expounded, the real destroyer was that motivating power of worldliness—that lethal force which gratifies the senses but dulls those inner promptings through which the spirit guides the better destiny of man.

"If we were to go to San Francisco and dig up chunks of gold, or find it here in the valley," President Young told the returned Battalion boys, "it would ruin us. Many want to unite Babylon and Zion; it's the love of money that hurts them. If we find gold and silver, we are in bondage directly. To talk of going away from this valley we are in, for anything, is like vinegar to my eyes. They that love the world have not their affections placed upon the Lord."

Samuel Brannan, and the lost Saints who followed him, verify the truth of this inspired statement. And Samuel Brannan, the fallen leader, has a place in our story for this reason.

With money which probably belonged to the Church, with flow of funds from his tremendously successful mercantile enterprises, he soon was established as one of California's richest men. Astuteness and business acuity enabled him to profit from the tremendous flow of population to Pacific shores, and soon he was involved in scores of enterprises, the profits of which within a few years made him California's first millionaire. With two other capitalists, he purchased Sutter's vast holdings. He erected numerous fine buildings in San Francisco and Sacramento. He established lucrative ship trade with China, Hawaii, and the east coast. His land holdings extended to southern California and Honolulu. And as his wealth increased, his testimony diminished, until he turned from the Church a bitter apostate

Yet in justice to Brannan's memory, let it be said there existed in the man a certain true measure of greatness. Pity is that such virtue was not expended in the channels wherein it was born. For aside from his betrayal of the Church, and his insatiable pursuit of wealth, he served California well, and must rank with Sutter, Marshall, and Stanford in the pantheon of that state's great ones. He pioneered the first overland mail from San Francisco (with Battalion boys as the riders); and his energy and funds greatly assisted in bringing the first railroad west. In the admittance of California as a state to the union, with slavery as a determining issue, he raised an indignant voice that helped to save the state from that awful curse. He built the first wharf in San Francisco, and more than any single man, laboured to change that chaotic gold-rush village to the metropolis we know today. In 1853, he served as state senator.

Perhaps the brightest page in this man's life was his efforts toward quelling the lawless elements which during the period of the gold rush had made a hell-sink of San Francisco. From the convict

settlements of Australia, from the borderlands and city slums of America, from the questionable haunts of men the world over, had poured a stream of thieves, murderers, and wantons into San Francisco—lured by that magic word "gold." True to their type, they found easier ways of extracting the elusive metal than the laborious method of pick and pan. So critical did the situation become that no unarmed man was safe in person or property. Once organised into gangs, the boldness of these vultures knew no limit. Six times they fired the city, and while the flames devoured homes and buildings, they looted for gain. Within a period of a few months, one hundred murders were committed, without a single criminal apprehended. Human decency could stand no more.

On June 9, 1851, amid the ashes of his ruined city, Samuel Brannan organised the first vigilance committee. Outraged citizens under his leadership commenced their tardy vengeance against lawlessness by hanging the first culprit from a rafter of the "old adobe." These hangings did not cease until San Francisco became a safe place for law-abiding people.

In 1861, the now wealthy and fashionable Sam Brannan purchased immense land holdings in Napa Valley among the natural mudpots and geysers of that region. His plans were to establish there a watering place that would surpass the American Saratoga and the great spas of Europe, which he had seen and frequented. He named his venture Calistoga (combined from the words "California" and "Saratoga"). He pioneered a city, built hotels, and a race track. With Lewis Keseberg, of Donner ill-fame, he established brandy distilleries to process the superlative grapes raised in that region. In all, he is said to have squandered over six million dollars on this ill-starred project.

In the midst of this speculative heyday, the Civil War dragged itself to a bloody finish. In politics, Brannan was violently anti-slave, supported Lincoln, and was sent to Washington to cast the electoral vote for his state. During the American carnage, Napoleon had usurped the government of Mexico and seated the puppet emperor Maximilian on his short-lived throne. Juarez arose to deal vengeance of an outraged people upon this travesty, and Brannan poured his own wealth into the Mexican people's revolution against the European interloper. Not satisfied with purely monetary help, he stumped California for recruits, and the "Brannan Contingent" of the Mexican Foreign Legion was a definite factor in removing the unholy spectre of an alien government from our sister republic to the south.

Against these altruistic and patriotic acts of Sam Brannan were those less noble traits which eventually proved his downfall. With wealth came careless living. With careless living came financial reverses, which in a short space of years left him a penniless drunkard. In 1849, President Young had written to Brannan in special request for tithing unrighteously withheld from the Church. In that letter was both a promise and a warning. ". . . if you will deal with liberal heart and open hands, making a righteous use of all your money, the Lord is willing you should accumulate the rich treasures of the earth and the good things of time in abundance: but should you withhold, when the Lord says give, your hope and pleasing prospects will be blasted in an hour you think not of, and no arm can save. . . ." One wonders if the former millionaire, when reduced to sleeping in back rooms of saloons, remembered this prophecy.

There are a number of strange twists to the story of Samuel Brannan. In 1879, in depths of poverty, he remembered the supposedly worthless bonds he'd taken in exchange for his Juarez loan. Through the Mexican Minister at Washington he succeeded in liquidating the bonds in exchange for two million acres of Sonora land, and a promise of $100,000 in cash. With a token of payment of $25,000, Sam Brannan was off on another tremendous colonisation scheme—this time for Americans in Mexico. He hurried to Guaymas, and there discovered that the stubborn Yaquis were in possession of his land. A time limit had been set for the surveying before Mexican patents were issued. Hopeless delays followed. Brannan's store of cash dwindled in the promotion preliminaries, surveying expense, and futile attempts to dispossess the Yaquis from the land they'd held since time immemorial. In the end the tinselled bubble

burst, and Brannan was left stranded at Guaymas.

Bancroft tells us that as late as 1885, Sam Brannan was still living in Mexico, but a sorry wreck physically and financially. A year later he journeyed north to San Diego in search of the health which dissipation and age had stolen from him. Then happened another of those quirks of fate which dogged this strange man's life. He did not tarry in San Diego, but moved to Escondido, a new village then being promoted. With borrowed money he purchased twenty acres of desert land. While in Escondido he lived in an attic room, and laboured diligently and soberly to make his tiny venture a success. Something had happened to Sam Brannan. During his entire Escondido sojourn, he never was known to take a drink, and in contrast to the gay revels of his earlier life, he conducted himself with a quiet dignity as commendable as it was strange.

Someone has said that no man can ever partake of the gospel's fruit without thenceforth and forever hungering for its sweet savour. The percentage of neglectful, even apostate, Latter-day Saints who in age turn their thoughts and efforts back to their earlier fount of strength would make an interesting and profitable study. Certainly some motive for good was at this time making over the Sam Brannan who had rebelled and contemptuously gone his way alone. Perhaps he looked back with longing eyes to the days of the New York "Messenger," to the "Brooklyn," to the time when he'd valiantly served God and man in the service of the Priesthood. Wealth and adulation he'd known. They had turned back upon him as gall and wormwood. He'd known good; he'd known evil; and time and misfortune had sharpened his perspective. In that desert village he made a choice.

Now, like a smile from on High, and a test to his new convictions—came a forty-nine-thousand-dollar payment from Mexico. To his everlasting credit, he did not spend this cash to restore the old life with its morbid trappings and dissipation. No part of it was used to build a shelter for himself in his old age. Instead, he hurried to his beloved city of San Francisco. With the money he paid his debts; he cancelled out his conscience toward man. When the money was gone, he returned alone to his attic room in Escondido. There he died, on May 6, 1889—alone and forgotten.

Samuel Brannan died penniless. With no money either for grave or coffin, his body lay a year in the San Diego receiving vault, unclaimed. Only by chance discovery of a friend was Brannan accorded a Christian burial at Mount Hope Cemetery. But for years only a wooden stake marked the grave. In 1926, a more suitable marker was provided. It reads: "'SAM' BRANNAN—1819-1889—CALIFORNIA PIONEER OF '46—DREAMER—LEADER—AND EMPIRE-BUILDER."

A greater marker could and might have been his.

THE END

RELIEF SOCIETY MAGAZINE

We deeply regret non-receipt of the Relief Society Magazine by many of our subscribers in England. We do not know of any way to ensure better delivery, nor do we feel responsible for replacements of those copies which, due to war conditions, fail to reach the subscribers. We hope the delivery service will be increasingly better and that the subscribers will delivery under present conditions. realise that we cannot guarantee If some of the subscribers fail to receive any numbers, we shall be pleased to have their names and addresses in order to check our mailing list to be sure their subscriptions are properly entered. Beyond this, we do not know of anything which we can do here to improve delivery.

From Mrs. Vera W. Pohlman, General Secretary-Treasurer of the Relief Society Board. Dated August 25, 1943.

Is Nature Kind to Man?

The seventh of a series of Radio Addresses entitled "Is Faith Reasonable?"

By Dr. Joseph F. Merrill
of the Council of the Twelve

RADIO FRIENDS: Can we believe in an over-ruling Providence? Looking out through the realms of Nature, do we find any evidence that a God exists who has exercised any care for the human family?

We have considered some atheistic objections to the existence of a God, but we concluded our last lecture by quoting a few sentences from Professor Mather's *Forum* article on the "God of Science". As an able geologist Dr. Mather is qualified to speak on the matters he discusses. Analysing what he observes in nature and the way in which nature functions, he concludes that science promptly and finally answers that there is a God—a Power that not only created the universe but continues to rule it. The Professor ends his article by giving approval to the idea that nature is kind to man. This is the idea we wish to discuss further here.

In a previous talk, however, we remarked that science, using its tools and methods, cannot find out God. Please understand that there is no conflict between this statement and Professor Mather's. Logic may force us to believe there is a God (and I think that science does this), but to "know Him" is something different, and to do that we must use other tools than those of science.

Is Suffering a Blessing?

Returning to where we digressed. We indicated, in our last article, that those things which the atheist construes as proof that there is no God—physical evil, human suffering, misery, etc., are really blessings in disguise. Our difficulty in seeing "the hand of the Lord" in our afflictions is no proof that God is not merciful, just, and kind, or that our sufferings will not ultimately redound to our good. Many people sincerely testify that severe trials and deep afflictions have, in their cases, been blessings in disguise.

Nature Not Hostile

Let us give brief consideration to the question "Is Nature Kind to Man?" May I ask your indulgence for quoting freely from an article by your writer in the "Improvement Era" some years ago. The reading is as follows:

"Man lives in a world in which he is beset on every hand with natural enemies, some assert. Yet life is a challenge that man has successfully met, for he still lives and his power and dominion in the natural world are increasing apace. In this fact lies the basis of high compliments to his intelligence and capacity. He has grown in spite of his enemies. But has Nature provided him with no friends? Let us see. Space will permit reference to only a few cases.

"The Elements are Tempered

"Are not the elements tempered for his good? Sunshine and rain, day and night, summer and winter, are all necessary to his welfare. But let us be more specific. A study of water will reveal a case in point. This liquid has some remarkable properties, all of which are serviceable to man. It exists as a solid—ice, as a liquid, and as a vapour. A moderate fall in temperature makes water freeze; and it boils, passing off as steam, with a rise in temperature that is certainly not excessive. These are facts familiar to everyone. But in these changes in state—liquid to solid, or liquid to vapour—lie tremendous "tempering" effects that ordinarily escape our attention.

"If the temperature falls sufficiently, water becomes ice. Certainly, you say, but what of it? Well, if you want to melt a block of ice you have to apply lots of heat. Now in Nature nothing is lost. Certainly no heat is ever lost. When a pound of water freezes as much heat is given out as it takes to melt the pound of ice that results. So the freezing of water is in a sense a heating process. The heat given out by the freezing water slows up the freezing process and tends to prevent a further fall in temperature, a fact that is utilised in keeping fruit and vegetables in a cellar from freezing. A tub of freezing water is placed in the

cellar. So much heat is given off by the freezing water that the temperature does not fall to a point dangerous to the vegetables.

Peculiar Behaviour of Water

"And another thing. The latent heat of ice' - the amount of heat required to melt a unit mass of it — is very great, much greater than the latent heat of other solids. Herein lies a 'tempering' capacity that is marvellous. The freezing of ponds, rivers, and lakes gives out tremendous quantities of heat that are very effective in preventing bitter cold weather. Compare, for instance, the temperatures of North Dakota with those of Michigan in the same latitude. Michigan is surrounded on three sides by lakes and large rivers. Her winter temperatures are mild compared with those of North Dakota.

"Let us go further into the study of water at ordinary living temperatures, 70 degrees, say. The temperature falls, the cold water sinks, for it contracts and gets denser. The warmer water below is forced up, for it is lighter. A circulation ensues, but does not continue indefinitely. When water cools to 39 degrees—seven degrees above the freezing point—it has reached its greatest density. If cooled below 39 degrees, it expands. So if water in a vessel is sufficiently cooled at the top, circulation will cease when the entire volume has reached a temperature of 39 degrees. If cooling continues, expansion takes place, resulting in the coldest water staying at the top, where it finally freezes. But ice is lighter than water, and so floats. Furthermore, the resulting ice not only slows up the freezing by giving off heat, but also by preventing the escape of heat outward and the coming of 'cold inward,' due to the fact that ice is 'a poor conductor of heat.'

"Now think what this means in the economy of Nature. When cooled most liquids continue to contract, and on solidification the solids sink, for they are denser and therefore heavier than their liquids. If water and ice behaved thus, ponds, rivers, lakes and seas would freeze solid during winter in our northern and far southern zones, killing all aquatic life, and making navigation in these parts impossible. For no summer's sun could ever thaw out these bodies of ice, due to the high 'latent heat' of ice and the poor heat-conducting property of both ice and water.

"All too many cracked vessels give mute evidence of the enormous expansive power of freezing water. This fact is also of tremendous economic importance. Soils are made from rocks split and crumbled by the freezing of water in the cracks and pores.

"Water and Vapour

"Let us look for a moment into water in the form of vapour. Here again we see the kindliness of Nature. In springtime a farmer does not expect frost on a cloudy night. Clouds are masses of minute particles of water and water vapour floating in the air. Clouds are good absorbers of heat—'they seem to devour it.' During sunshine the earth too, absorbs heat and warms up. But at night this heat is lost—it is radiated into space. If there are clouds above and water vapour in the air but little heat passes through into outer space to be lost. The absorbed heat warms up the clouds and the air, preventing a freezing temperature. Thus, clouds over the surface of the land, like ice over a pond of water, act like blankets in preventing loss of heat. Manifestly, for more reasons than one, we could not live on the earth if its skies were cloudless.

"Finally, glance a little more in review at the climatic tempering effects of water in its three forms—ice, liquid and vapour. Freezing water is a sort of furnace that gives out heat, slowing up the freezing and preventing a fall in temperature to bitter depths. The melting of snow and ice in the spring requires such enormous amounts of heat that the process is relatively slow, eliminating quick run-offs and floods. It is extremely fortunate for us that the 'latent heat' of ice is so high, but no more fortunate than that the 'latent heat' of water vapour is also high —much greater than that for most other vapours. That is to say, to convert water into vapour requires a large amount of heat. But when the vapour (or steam) goes back—condenses—into water, all this heat is given out again. The effectiveness of steam in a heating system or in a steam-engine is very largely due to this fact.

"So evaporation—formation of vapour —is a cooling process and condensation is

a heating process, just as freezing is. And if large quantities of vapour or ice are involved, these processes are very effective in their climatic tempering results. And man is the beneficiary.

"To the thoughtful reader pursuing this study further will appear abundant evidence that Nature is good to man."

Thus ends the article. It is brief, presenting but a single phase of the subject. Pursuing it, however, as far as you will, even to completeness, the same conclusion will inevitably be reached. Can we not, then, in fairness say that on the whole Nature is kind to man rather than hostile, and that here again the unbeliever furnishes no valid objection to a disbelief in God? On the other hand, keeping in mind the nature of man and the kind of factors that contribute to his growth and development in sympathy, strength, knowledge, wisdom and power, does not the foregoing objection react to support a belief in God?

Of course, Nature does not make a mollycoddle of her noblest creation—man. A favourite philosophy of many members of the L.D.S. Church is expressed in these words: "As God now is man may become." This is the boldest conceivable expression of the idea that inherent in man are the possibilities of eternal progression. And Nature has not provided that one shall grow physically, mentally or spiritually, as previously stated, except through exercise, through struggle, through conflict with destructive forces. So man is given his challenging opportunities.

The late President Eliot of Harvard University once said publicly, so it was reported, that through long years of observation he became convinced that the handicapped students of Harvard were not the boys without money but those who were born with silver spoons in their mouths.

Goethe, perhaps the greatest of German authors, once wrote these lines:

"Talent is developed in quiet retreat,
Character in the strife of the world."

The type of man that Nature designs to make is described by Ralph Waldo Emerson in these lines:

"What makes a nation's pillars high
And its foundations strong?
What makes it mighty to defy
The foes that round it throng?

"It is not gold. Its kingdoms grand
Go down in battle shock;
Its shafts are laid on sinking sand,
Not on abiding rock.

"Is it the sword? Ask the red dust
Of empires passed away;
The blood has turned their stones to rust,
Their glory to decay.

"And is it pride? Ah, that bright crown
Has seemed to nations sweet;
But God has struck its lustre down
In ashes at His feet.

"Not gold, but only men, can make
A people great and strong;
Men who for truth and honour's sake
Stand fast and suffer long.

"Brave men who work while others sleep,
Who dare while others fly—
They build a nation's pillars deep
And lift them to the sky."

At another time Emerson wrote these lines:

"Deep in a man sits fast his fate
To mould his fortunes mean or great."

In our next lecture we shall point out how we may with certainty find out God.

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The Latter-Day Saints' "Millennial Star"

OCTOBER, 1943

EDITORIAL

"WHAT SHALL WE DO?"

Some time ago, a young man, about to be married, approached me with this question: "President, Sister —— and I are planning to be married next month. What I want to know is, should we save up to go to Zion, do our genealogical work, or should we consider children? We are young; our future is before us; we want to begin right. What shall we do?"

This faithful member of the Church was seeking advice not only for himself but for his wife also, and seeking it at the most important stage of adult life. Serious of mien, his question was not free from anxiety, for he earnestly desired to know what first step to take.

"Begin your lives in accordance with the will and commandment of God—'Be fruitful, and multiply, and replenish the earth'—then you will have nothing to fear in this life or in eternity, and all other things that you both desire to do shall be accomplished. God may wish to send through your virtuous tabernacles choice spirits that would be a blessing to you and to the Church. If you were to frustrate His plans and thwart His will towards you, you may for ever regret the step. Act normally, be natural, place yourselves in the hands of God and all will be well with you." Many a couple, even in the Church, have done that which I warn you not to do. They had children later, after they had had a 'good time', but those children, I venture to say, might not have been the choicest ones that God would have sent to earth through their loins had they not defiled the mortal tabernacles given to them by God for a specific and definite purpose."

If further counsel is needed, the late President Joseph F. Smith left these words on record: "Those who have taken upon themselves the responsibility of wedded life should see to it that they do not abuse the course of nature; that they do not destroy the principle of life within them, nor violate any of the commandments of God. Possibly no greater sin could be committed by the people who have embraced this gospel than to prevent or to destroy life in the manner indicated. We are born into the world that we may have life, and if we will obtain the fullness of joy, we must obey the law of creation. . . ."

LIMITATION OF FAMILIES

"There are multitudes of pure holy spirits waiting to take tabernacles; now what is our duty? To prepare tabernacles for them; to take a course that will not tend to drive those spirits into the families of the wicked, where they will be trained in wickedness, debauchery and every species of crime. It is the duty of every righteous man and woman to prepare tabernacles for all the spirits they can," said President Brigham Young.

Pure holy spirits, choice spirits are to come through the loins of Enoch, whose descendants we are—Latter-day Saints. There are families in the Church with one, two and three children. Some of these mothers or fathers have said, we are not going to have any more; we cannot afford them; we must give those we have good education and opportunities in life. The best education you can give them is the Fulness of the Gospel. Those who have this education will become leaders of men and will not fail in life.

Have more children. Give them thorough Church education and they will turn out a blessing to you. Deny your God the fulfilment of His plans through you and you will eternally regret your failure to heed His word and do His will.

If physical health is your concern, go before the Priesthood of the Church, receive their counsel and blessings and the well springs of life will bring forth more life.

"Lo, children are an heritage of the Lord. . . . Happy is the man that hath his quiver full of them."—Ps. 127:3-5.

WHAT THEN SHALL WE DO? DO THE WILL OF THE LORD AND HAVE MORE CHILDREN, AND YOU WILL IN A MEASURE HELP YOUR NATION THREATENED WITH DEPOPULATION.

A. K. A.

Letters From Near And Far

The Council of the Twelve,
Salt Lake City,
Utah, U.S.A.

Dear Brother Anastasiou,

I was extremely glad to hear from you in your letter of June 10 and to learn of your activities. I have scanned every number of the "Millennial Star" that has reached here since I left London. I think under the circumstances you did a wise thing in changing the weekly to a monthly. We are glad to observe in the paper that the Church activities have been going forward successfully even though Britain is engaged in a life-and-death struggle. We hope that all your saints will continue true and faithful. If so they can in confidence rely upon the Lord with an assurance that all will be for the best whatever happens. But now it appears certain that the United Nations have the upper hand on all war fronts. If matters on the battlefields of Europe continue during the next few months to be as favourable as they are at present I look to see the war in Europe end near the close of this year or the early part of next. After that, Japan cannot last long against the united powers of Britain, America and China. Let us pray that the Lord will give wisdom to all those who have to do with the making of peace so that a set-up shall be brought into existence that shall insure us against another global war. . . .

Continued success to you. With kindest personal regards and best wishes to you and yours, I am

Sincerely your brother,
JOSEPH F. MERRILL.
of the Council of the Twelve.

Extract from a letter addressed to President Anastasiou from Elder Thomas E. McKay, president of the European Missions:

"You will be pleased to know that President Grant continues in good health and is still able to be at the office for several hours each day to personally look after Church affairs. He and his counsellors join in love and best wishes for the continued success of all of you in the British Mission."

47, E. South Temple Street,
Salt Lake City,
Utah, U.S.A.

Dear President Anastasiou,

At the request of the First Presidency we have forwarded 996 copies of "The Book of Mormon" and "Principles of the Gospel" in vest-pocket edition, for distribution to the L.D.S. men who are in the Service.

It is our thought that these books should be sent to designated men in the various camps who will see that they reach L.D.S. men. We shall appreciate your advising us of their safe arrival and the method of distribution which you may adopt.

I trust all is going well with you and yours. Congratulations on the fine work you have done there in the mission. Only wish I could have been there with you through the troublous times.

Sister Brown joins in love and best wishes to all of you. We extend our greetings to members of the Church with whom we were formerly associated.

Sincerely your brother,
HUGH B. BROWN,
L.D.S. Co-ordinator.

Office of the Western States Mission,
Denver, Colorado, U.S.A.

Dear President Anastasiou,

Enclosed with the last copy of the "Millennial Star" is a circular letter of inquiry concerning the "Star". It reminds me to write a letter I had intended to write for a long time—this letter of appreciation.

I worked on the "Star" back in 1921, during the Presidency of Elder George Albert Smith and Elder Orson F. Whitney, while Elder Junius F. Wells and Wm. A. Morton were associate editors.

It has been a real thrill for me to receive the "Millennial Star" here at the Western States Mission. In its new form it will serve an even greater need, it seems to me.

I compliment you and all who have anything to do with its make-up. The way the British Mission has carried on has been an inspiration to me, and I am

sure to all who have laboured there. I enjoy reading names that are familiar in the reports of the activities there. May the Lord continue to bless you all and speed the happy day when this strife will come to an end and normal activities be resumed.

Sincerely your brother,
ELBERT R. CURTIS,
Mission President.

1621180 L.A.C. Parkes,
R.A.F. Station, Yundum,
West African Forces.

Dear President Anastasiou,

It is difficult these days to write to everyone who I know is waiting anxiously to hear from me.

I hope you will excuse my writing. It is something I used to get into trouble over when I was at school. Writing of schools, I am reminded of the best school I ever attended—Sunday School in the Staffordshire Branch, under the care of Elder A. R. Carter. I miss all that now—but I still have faith that the Lord will help me in every way if I live up to his commandments and teachings to the fullest extent.

I have seen the Padre on this camp with a view to getting information about any fellow-members of the Church who I feel must be out here somewhere. He is going to try and contact them for me. It will be grand to hear and see and shake hands with some brethren of the Church again.

I am in excellent health out here, and naturally enjoying the new sights and travel, but give me dear old England every time. I am looking forward to the time when I can once again go to a Birmingham District Conference and enjoy the Spirit of the Lord which dwells in the congregation when the Priesthood of God deliver a message to the people.

The prayers I send to God for the British Mission are many. I pray that He will bless you and your counsellors to carry on His work in these treacherous times.

Sincerely your brother,
A. IRA PARKES.

WORD OF WISDOM COLUMN

Fighting Fit?

From the article "Health Notes" by J. H. Oliver in the "Railway Review".

I AM reminded of an experience a railway traveller had recently with a carriage full of men in uniform in a non-smoking compartment, all puffing away, and the atmosphere almost as thick as some platelayers cabins during the lunch hours in pre-war days. His polite reminder that it was not a "smoker" was met with a roar of laughter and such sarcastic queries as how long it would be before he would be grown-up, and when did he think of starting? When he was able to make himself heard he took quite a different line. He pointed out that no trainer of athletes ever permitted smoking. Why? "Your muscles are crying out for fuel," he said, "but the blood can't supply it because it is choked with this poison. Those are not my words, they are those of the Physician-in-ordinary to the King. Strenuous efforts are made to keep you 'fighting fit,' but in spite of all those efforts—you are not. Not one of you. It is quite impossible for you to be fighting fit while you continue to smoke. If ever it comes to a personal scrap between one of you and a non-smoking German, the non-smoker will win—just as the non-smoker always does in the ring—boxing or wrestling." That made them all sit up and take notice. In fact, they all stopped smoking, and listened with both ears, for any day, any hour almost, might find them in just that predicament. "Every day men are being discharged from the Service," he rattled on, "as a direct result of smoking—usually peptic ulcers, duodenal ulcers, or heart disease. There is no more prolific cause of these troubles than smoking. If you fellows are 'working your tickets' (wangling your discharge as medically unfit for further service) there's nothing more to be said. Carry on." A dead silence followed, and he noted with a little thrill that all round the compartment cigarettes were being surreptitiously put out, and most of the men pretended to be interested in magazines and papers. He had certainly given them something to think about.

The "P.F.L."

Winning Short Story
Sheffield District M.I.A. Convention.

By Elsie Quinney

ELLEN jumped up from the breakfast table and ran to the letter box. No letters, after all, only the "Star". The "Millennial Star" came to Ellen's home regularly, and although Ellen read it and enjoyed the words of wisdom it contained, she did not think it was very exciting.

This time she opened the "Star," starting from the back as usual, to see what had been happening in the other districts and branches of the Church in England. When she had read this, she quickly turned the pages over to see what else the "Star" contained. What was this? A Pen Friendship League to start in order to encourage the young people of the Church to get to know one another better. Ellen did not have time to read any more, because she had to dash off to the office. She had a busy day before her, and the "Star" and the Pen-Friendship League were soon forgotten. The work at the office was unusually dull, and she was glad when she was once more on her way home.

As she sat in the bus among her fellow travellers she began once more to think about the Pen-Friendship League. It would be nice, she thought, to write to someone else in the Church. It would give her the help and encouragement she needed. She often felt lonely and discouraged in her own small branch. Besides, she had very few friends of her own age. This was because she felt strange and ill at ease with boys and girls who were not of her faith, and who had such very different views on life to herself. Her musings were interrupted as the bus drew up at her stop and she alighted.

When she got into the house she again picked up the "Millennial Star" and read the page about the Pen-Friendship League. Should she write to someone? What could she say? How would she start a letter to an unknown person? All these questions passed through her mind as she glanced hesitantly through the names.

However, Ellen did not write to anyone that week, or the next, or the next. She felt too shy, until one Sunday she went to visit another branch and one of the girls showed her the picture of a dashing young Canadian soldier. The girl told Ellen that she was writing to him through the Pen-Friendship League.

As soon as Ellen reached home that night she decided that she too would write to someone in the Pen-Friendship League. She chose the name of a soldier and, sitting down, began to write. She told him about her work, the Church and the people in her branch, and about her hobbies. Then, quickly, before she had time to change her mind, she sealed the envelope, addressed and stamped it and put it in the letter box near to her home.

Eagerly she waited for a reply to her letter. She did not have to wait long; at the end of five days she received her first letter from Bill Jonnson. It was a very charming letter and full of funny little anecdotes and amusing remarks. Letters passed backwards and forwards often, and although Ellen enjoyed the letters very much she felt that something was missing from them. Sometimes she felt that Bill wasn't a Latter-day Saint at all; then at other times she would feel that he was a fine fellow and she was just being over-imaginative.

One day she had a letter saying that Bill was due to ten days' leave and would like to get somewhere to stay in her town so that he could meet her. Immediately she wrote back giving him an invitation to stay in her home. She became quite excited, but rather worried as the day of his arrival drew near. It was a warm summer day, and as she went to meet the train she was glad of the bright sunshine, which seemed to give her confidence. The train came in and began to empty. Surely—no—that could not be Bill walking towards her. She knew that she could not be mistaken: tall and fair-haired, she immediately recognised him from his photograph. Greetings were soon over, and the two made their way to Ellen's home. Bill met the family and was made very welcome. But somehow, Ellen's efforts to make him feel at home were not very successful. There was a strange atmosphere, and Ellen realised by the end

of the week that she and Bill could never be real friends. They lived in different worlds. To her the principles of the Gospel and Church duties were so important and vital. She knew that her blessings and promises depended upon faithful and true obedience. With Bill the Church was of secondary consideration. Ellen was glad when those ten days were over and everything was "back to normal."

A week or two later Ellen was listening to a very lively discussion about the Pen-Friendship League. A friend of hers was disagreeing violently with it. "Writing to someone whom you've never seen," said Ellen's friend emphatically. Ellen silently agreed with her. But what was it Brother Gibbs said last Sunday? "The Mission Presidency are chosen of God, and if they consider the Pen-Friendship League to be necessary and right, well then ,I give both them and it my full support."

Ellen thought about these words a good deal in the following days, and at last decided to try once more. She chose the name of another boy about her own age, and wrote to him. At the end of a fortnight she received a friendly and interesting letter from John Trent. Slowly the friendship between Ellen and John grew, and then came the day when they were able to meet and see one another.

As Ellen shook hands with John she couldn't help comparing him with Bill. John was neither tall nor handsome, but she knew immediately that they had so much in common, and what was far more important they shared the same ideals. Ellen felt that the future was coming right, and she was content.

THE FAITH OF THE LATTER-DAY SAINTS

THE SIXTH ARTICLE OF FAITH

"WE BELIEVE in the same organisation that existed in the Primitive Church, viz., apostles, prophets, pastors, teachers, evangelists, etc."

I shall not take your time further than to refer to the Prophet Joseph Smith. We believe that he was a prophet of God, and we not only believe it but we know that he was. Why? He declared that he would be chosen, when he was a child, and he was chosen. He announced to the world that he would receive the Book of Mormon, and he did receive the Book of Mormon, which he translated from the plates, to which he was divinely directed. Eleven men, in addition to himself, bear witness that he had the plates. Eight of these men handled them and saw the engravings, and the plates were shown to three of these men by an angel of God who came down from heaven. "Oh, but," says one, "I don't believe it." But if eleven honest, reputable men testified that a man had committed a murder, that man would hang all right. There is no one who can say that the statement of the witnesses regarding the Book of Mormon is not true, and there are tens of thousands who can say, by the witness of the Spirit of God, that these things are true. Joseph Smith proclaimed that he would be a prophet, before he was one, and he was chosen. He predicted that the Latter-day Saints would be driven from city to city, county to county, state to state, and finally driven from the confines of the United States to the Rocky Mountains, which was then Mexican territory. People laughed him to scorn that he, whom they considered a miserable upstart, at the head of a deluded lot of people, would attract the attention of anybody to the extent that they would be driven out beyond the confines of the United States, and the day did come when we were driven from city to city, from county to county and state to state—to the Rocky Mountains, where he said we should become a great and mighty people. And that is exactly what we have become, because in proportion to our numbers, we are a great and mighty people, and people are beginning to recognise it today. This is one of the reasons why we believe in prophets—because their prophecies are being fulfilled.

—President Heber J. Grant. From "Gospel Standards."

THE CHURCH MOVES ON

New Apostles Named

THE vacancies in the Council of the Twelve Apostles, occasioned by the deaths of President Rudger Clawson and Elder Sylvester Q. Cannon, have recently been filled.

Early in July the First Presidency announced that Elder Spencer Woolley Kimball, 48, president of the Mount Graham Stake, Arizona, had been appointed to fill one of the vacancies. Two weeks later came the announcement that the final vacancy had been filled by the appointment of Elder Ezra T. Benson, 43, president of the Washington D.C. Stake, and great-grandson of Ezra Taft Benson, one of the early apostles of the Church.

They will remain in their present positions until they are ordained Apostles at the October General Conference.

(For short biographical notes, see p. 506.)

Spotlight on Welfare Programme

CHARLES MORROW WILSON, noted writer and director of the middle-America information bureau, Rockefeller Plaza, New York, spent several days recently studying the Church Welfare plan and locales for motion pictures of dry farming and water conservation methods.

Mr. Wilson came to Utah to confer with Dr. John A. Widtsoe of the Council of the Twelve, who is considered to be the dean of experts on irrigation, and to produce motion pictures which will be shown in arid land areas of Central and South America to demonstrate methods to increase crop production.

Temple Block Attracts Largest Crowds in History

TOURISTS have always found Temple Square interesting in the past, but President John H. Taylor of the Temple Square Mission reports more visitors during the period since January 1 than at any previous comparable period.

From January 1 to May 31, this year, 108,885 persons visited the Temple Block as compared with 90,452 during the same period in 1942.

A staff of 40 volunteer guides recruited from professional and business men and women of Salt Lake contribute an hour of their time weekly to the instruction of tourists.

President Taylor reports increasing numbers of soldiers from nearby bases as well as workers from defence plants.

The appointment of David A. Smith, recently released as president of the Canadian Mission, to be president of the Temple Block Mission, in succession to Elder Taylor, was revealed by the First Presidency at the end of June.

B.Y.U. President at Iran Food Parley

DR. FRANKLIN S. HARRIS, president of the Brigham Young University, attended the international food conference at Hot Spring, Virginia, in mid-May, at the invitation of the Government of Iran.

Other delegates representing Iran (Persia) were the Persian Minister in Washington, D.C., and two Iran Trade Commissioners in New York City.

Church Purchases Modern Hospital

A PARTIALLY constructed hospital located at Afton, Wyoming, and begun a year ago by a Dr. Samuel H. Worthen, has been purchased by the Church, and will be governed by a local board of directors with Dr. O. L. Trelor, of Afton, as the resident physician, according to an announcement by the Star Valley Stake presidency.

Dr. Royal S. Papworth, stake president, said that the hospital will be thoroughly modern, with an X-ray, surgical, maternity and nurses' quarters, in addition to the patients' wards.

District Conferences Receive Favourable Press Notices

ALL District Conferences held in the British Mission during 1943 have been favourably and amply reported by the British Press throughout the country.

It is observed with pleasure that the antagonism of the Press in years past is being replaced by an attitude of friendliness and goodwill. Reports of eagerness, on the part of Editors, to publish current Church activities are frequently received from our District "Star" Reporters.

Apostle Vacancies Filled

AT the coming October General Conference in Salt Lake City the vacancies in the Council of the Twelve Apostles, occasioned by the deaths of President Rudger Clawson and Elder Sylvester Q. Cannon, will be filled by the ordinations of Elders Spencer Woolley Kimball and Ezra T. Benson, whose appointments were announced recently by the First Presidency.

Elder Spencer W. Kimball, who has been president of the Mount Graham Stake, Arizona, since its organisation in 1938, is a capable, energetic and likeable official, and brings to his new calling a wealth of experience, not only in Church affairs, but also in civic and business endeavours.

British saints will be interested to know that he is a grandson of Heber C. Kimball, counsellor to President Brigham Young, and often called the " father of the British Mission ".

Born in Salt Lake City on March 28, 1895, he is the son of Andrew Kimball and Olive Woolley, daughter of Bishop Edwin Dilworth Woolley, business manager to Brigham Young. When Elder Kimball was three years old, his father was called to go to Arizona as president of the St. Joseph Stake at Thatcher, and since then his home has been in that State.

After returning from the Central States where he had been a missionary from 1914 to 1917, he became clerk of the St. Joseph Stake, and when, in 1924, a new stake president succeeded Andrew Kimball, young Spencer Kimball was named a counsellor. This position he held until he became the first president of the newly-organised Mount Graham Stake.

Elder Kimball has also been active in the Church Welfare Programme, and in 1941 directed the work of rehabilitation following a major inundation of three communities by the Gila River.

He is married to Camilla Eyring, daughter of Edward C. and Caroline Romney Eyring. The couple have four children, three sons and a daughter.

Elder Ezra Taft Benson is a great-grandson of Apostle Ezra Taft Benson, one of the early leaders of the Church, who served in the Council of the Twelve from 1845 to 1869, and was one of the active pioneers of the intermountain west. The new apostle is a native of Whitney, Oneida County, Idaho. He was educated at the Brigham Young University and the Universities of Idaho, Iowa and California.

In the capacity of farmer and stock-raiser, and as county agricultural agent, extension economist and marketing specialist for the University of Idaho, his work gained national recognition when, in 1939, he was appointed executive secretary of the National Association of Farmer Co-operatives, with headquarters in Washington D.C. At the time of this appointment he had been president of the Boise Stake but a few months, and was forced to resign his position. However, he had not been long in Washington when he was named president of the Washington Stake.

It will be remembered by many British saints that Elder Benson served as a missionary in England from 1921 to 1923 under Presidents George F. Richards and George Albert Smith.

The newest apostle is nationally recognised as an authority on problems of farming in the United States. His progressive views in this field have attracted wide attention.

Elder Benson is married to Flora Smith Amussen, daughter of Carl Christian Amussen, and has a family of five children, two boys and three girls.

THE TEMPLE OF CHARACTER

The royal keeper of the temple of character has the vigour of virtue, the fortitude of faith, the fearlessness of courage, the orderliness of temperance, the discretion of wisdom, the integrity of justice, the aspiration of hope, the dignity of humility, the honesty of sincerity, the beauty of simplicity, the gentleness of mercy, and the loyalty of love.

—NEPHI JENSEN.

FRIENDSHIP AMONG LATTER-DAY SAINTS

Through Letter Exchange

★

" Duty makes us do things well, but love makes us do them beautifully."

COURTSHIP

THE time of courtship is one of the most beautiful periods that will ever come into your life. Who among you has not heard a white-haired grandmother tenderly recall the time when grandfather came courting; or heard grandfather boast of her grace and beauty and of his own daring? So will you look back on your courtship, if your choice proves a happy one.

In courtship, as elsewhere, you need practice good taste, tactfulness and consideration for others. In frequent close associations your personality and your behaviour will win or lose for you.

You will often need to decide for yourself on the basis of common sense and the standards you have received from your home and your Church.

—From " Youth and Its Culture."

Here are some L.D.S. boys who have recently registered at the Mission Office. Write them cheery letters and extend a hand of friendship and welcome!

Kenneth C. Perkins, single; age 22; home in Oakland, California; Priest.

Golden R. Stettler, age 25; single; home in Logan, Utah; Seventy.

James Dewey Cahoon, single; home in Leavitt, Alberta; Elder.

Myron Berry, single; age 21; home in Cardston, Alberta; Priest.

Frank Laughlin, age 26; single; home in Salt Lake City; Elder.

Bert D. Anderson, age 25; single; home in Tremonton, Utah; Elder.

Le Grande Farley, age 23; single; comes from Los Angeles, California; Elder.

La Moyne L. Peterson, age 28; single; native of Los Angeles, California; Elder.

Clarence Allen Armstrong, single; age 22; home in Salt Lake City; Elder.

L.D.S. PEN-FRIENDS' GOLD AND GREEN BALL

IN BIRMINGHAM

JANUARY 8th, 1944

Organised by the British Mission M.I.A. Boards

ALL THE YOUNG PEOPLE OF THE CHURCH ARE INVITED TO THIS MISSION-WIDE FUNCTION

In conjunction with the Ball

THE SECOND L.D.S. SERVICEMEN'S CHURCH CONFERENCE

will be held in BIRMINGHAM on

JANUARY 8th and 9th, 1944

Attended by U.S.A., British and Dominion Members of the Church now in the Forces

NOTE THE DATES — MAKE EARLY

WATCH FURTHER NOTICES — PREPARATION

YESTERDAY (Cont'd)

MANY of us carry a burden with us resulting from our relations with other people. They have offended us or we fear or know that we have offended them. That whole burden can be lifted, ninety-nine times out of a hundred, if we would only acknowledge our mistakes freely. People are quick to forgive. Give them the chance to be really good Christians. Make it easy for them to reconcile themselves to you, if they are at fault. Life is too short and too precious to be burdened with unhappy relations hanging on from our past. Clear the ground. Live in the present.

You Can Forget Your Past

If there are any dark spots—sorrow, failure, wrong deeds—in your memory of the past, you can rid yourself of them. The process is simple to describe, but more difficult and yet very rewarding to carry out. Joy disperses sorrow. Success makes one forget failure. Right living crowds out the memory of wrong doing. In the words of the Apostle Paul, "Be not overcome of evil, but overcome evil with good."

The mother who has lost her child and cannot be reconciled in her endless grief has only one way out. She must find other persons to love. If she cannot transfer her love to her husband and son, then she must find some girls to love—a Primary or Sunday School class. Or she must adopt a girl and give her her love.

The girl who fails in a subject at school must achieve success to blot it out from her memory. She may take the same class again or another course, but success she must have, to change her past.

The Prodigal Son can gradually and surely change his memory of the past. The way for him to do it is not to dwell on the past nor fight his limitations, but to live in the present, and to launch himself into good things. Work, service to others, association with friends, good and true, and the Spirit of God will help one to fill one's life with so much that is good and wholesome that all other things gradually give way.

A Word of Caution

Some people say that if what we say is true, **you can change your past**, then why not eat, drink and be merry, and then repent on the day of death and wipe out the past? Why worry about what we do, if at some future time we can change our past deeds?

Such an attitude is erroneous and based on misunderstanding. One changes the past through repentance. But repentance is not a death-bed or any other confession of wrong-doing. It is far more than that. True repentance involves the following steps:

(1) A recognition of the right which enables us to see our wrong-doings.

(2) A recognition of that which is wrong or inconsistent with our new vision of the right.

(3) A genuine sense of remorse and regret over the wrong done.

(4) A firm resolve to cease doing that which is wrong and to do the right.

(5) The making of amends, wherever possible, for the wrong we have done.

(6) The successful replacing of bad habits with good habits, evil with right.

This complete process of repentance cannot be accomplished in a day or with a promise. It means a life of right resolution and behaviour. It is difficult to achieve. Some fail. It is, in part, painful. But then, too, wrong-doing brings unhappiness into the lives of others.

Happy is the one who does the right and avoids evil. Temptations will come to him, but he will have the strength to withstand them. Happy will that person become who has the courage, the fortitude and faith to rise above the mistakes of the past. His life will become strong and free. He, too, will become beloved of God, respected by his fellows, and tolerable and honourable to himself. Let no one despair of life. Our lives, including our past, are still in the making.

Dr. Lowell L. Bennion—
"Today and Tomorrow"

Faith-Promoting Incidents

SOME years ago there resided in Fleetwood, Lancs, a young couple with their three children. They were blessed with a good business, a comfortable home and all the joys of family life. But their faith was soon to be tested by a series of misfortunes which befell them.

At the age of six, their youngest boy was stricken with an inflammation of the eyes. The family doctor advised the attention of a specialist, who after repeated examinations, declared that the left eye was so deeply affected with rheumatism that the sight had completely gone. The right eye too, was similarly, though not so severely, affected. The decision arrived at by the specialist was that in order to preserve the sight of the right eye it was necessary to have the left one removed immediately. The father, reluctant to allow the operation, was told that alternatively the boy would be totally blind within six months. Begging time to talk things over with his wife, the anxious father returned home and in fervent family prayer petitioned the Lord that his son be spared this terrible affliction.

The united faith of husband and wife in the efficacy of prayer was so great that they would not consent to the operation. Nevertheless the boy was sent to hospital to receive expert attention. After a very short while the boy's fretting made it necessary to bring him home, where he could receive the constant care of a kind mother and the daily visitations of the family doctor.

The days passed and became weeks, the weeks became months, and yet there seemed to be no change in the boy's condition. Not suddenly, but surely however, the Lord was answering their prayers.

Eventually, the doctor decided to make the real test. In a room with windows screened and doors closed, the bandages which had covered the child's eyes for sixteen long weeks were removed. His sight was found to be returning. By a gentle process its strength was built up until he was allowed to use dark glasses. From that time his sight improved until, today, at the age of seventeen, he sees perfectly without any artificial aids.

But their troubles were not at an end. The boy had scarcely recovered from his illness when, through an unavoidable misfortune, the young father's business failed. Their comfortable home was cleared of all its furniture, household utensils, etc., to pay creditors. But, again, their prayers did not go unanswered.

Within an hour of the home being cleared there came a knock at the door. There stood a fellow business man, who, on learning of their trouble, returned half an hour later with two huge baskets of groceries.

Following upon his heels came another business associate with an offer of work.

The young couple started to build another home, but times were difficult. Adding weight to the almost unendurable burden of sorrow, their five-year-old adopted daughter was taken ill with diphtheria and died in hospital six days later.

Shortly after this, convinced that if they could become active in the Church again the Lord would bless them, they moved inland to be near a Branch.

The wisdom of this move has been made abundantly manifest. Seven years have elapsed since then, and the family has been richly blessed. The eldest son has been called to go on a mission. After receiving an honourable release at the conclusion of his full-time service in the Lord's work, he joined the Royal Air Force and was sent to Canada. He has recently written to say that he is going on fourteen days' leave to Salt Lake City and hopes to do his temple work. The youngest son is enjoying the best of health and is looking forward to the time when he, too, will be called on a mission. The home is ringing to the joyous laughter and chatter of another adopted daughter, and the choicest blessings of the Lord continue to pour down upon the household.

And we, for it is the story of our own lives that we have been telling, hope and pray that all Latter-day Saints may be enjoying the same comforts and blessings as we are

Brother and Sister FRED LAYCOCK,
Pudsey Branch, Leeds District.

★ DISTRICT ACTIVITIES ★

BIRMINGHAM

The 269th Birmingham **Kingstanding** M.I.A. Boy Scout Troop, under the supervision of Scoutmaster Edward G. Armstrong and District Scoutmaster Bertram H. Stokes, held its Summer Camp at Walton Bay, Somerset, from July 29 to August 7.

After a train journey of over a hundred miles the Troop reached Walton Bay at 5.30 p.m., and immediately set about making camp on a hill overlooking the sea. The boys, many of whom had never been away from home before, thoroughly enjoyed doing the manifold tasks of camp life, fetching water, gathering wood, getting in provisions, etc. On Sunday the Troop attended morning service at a Naval School near by, and marched back after the service behind the Cadets' Band. Fine weather made bathing a joy. Sight-seeing trips were organised; the visits to Bristol Zoo and Clifton Suspension Bridge were outstanding. Treasure hunts, tracking in the nearby woods, and songs around the camp fire at night were great favourites with the boys. The night before their departure for home a Scout Investiture was held, and later, Terence Hurley, Troop Scribe, presented a gift to Mrs. Rookes, owner of the camping site, on behalf of the Troop. Mrs. Rookes replied suitably, and her husband entertained the Scouts with a ventriloquist act.

"Everyone enjoyed their stay, and all went home looking well. We were blessed with good food and plenty of it. Many of the boys had never been away from home before, so they had plenty to tell their parents," writes Scoutmaster Edward G. Armstrong.

A Farewell Social was held on August 23 in the **Kingstanding** Branch for Elder E. John S. Jones, who has been transferred to the Presidency of the Sparkbrook Branch.

A fine meal was prepared by Sisters Doris Green, Winifred Stokes and Faith Fisher, and the evening was spent in the enjoyment of musical items and games conducted by Elder A. J. Fisher. President Bertram H. Stokes spoke of the appreciation of the branch for the fine work of Brother Jones, and presented him with a farewell gift.

IRISH

By courtesy of Roman Catholic Chaplain John F. Nolan, facilities were granted on August 30 to hold a meeting of Church members stationed at Lockheed Overseas Corporation Base "somewhere in Ireland". The Roman Catholic Chapel on the Base was placed at the disposal of President Anastasiou, who addressed the group on "The Divine Attributes of the Church". Three of the brethren present were set apart as the presidency of an M.I.A. with a potential group membership of 22, all members of the Church from U.S.A. The meeting was organised by Brother Robert L. Stevenson of Los Angeles. Elder Joseph W. Darling of the Irish District Presidency was also present.

While in Belfast, through the introduction of Capt. Farrell N. Lowe, U.S.A., President Anastasiou dined at the Army Headquarters on two occasions, where he made the very pleasant acquaintance of Col. G. C. Eversberg, Col. Lee V. Hunnicutt and Major Wilson. The discussions centred around the Word of Wisdom and the health statistics of the Latter-day Saints. These gentlemen have since received some Church literature from President Anastasiou.

LIVERPOOL

A "Jacob's Join" and Social was held in the home of Sister D. Pickthall on August 19. Approximately 20 members and friends of the **Burnley** Branch participated in an enjoyable programme.

Sister L. Owens of the **Burnley** Branch again addressed members of the Ladies' Class at the Wesley Chapel, Burnley. She took as her subject "Pre-existence". Sister Owens' remarks were greatly appreciated, and she was offered a hearty invitation to speak again.

MANCHESTER

On Sunday, August 8, a Baptismal Service was conducted in the **Manchester**

Chapel by District President Albert Woodruff. The following candidates were received into the Church: Audrey Massey, baptised by Elder John Massey and confirmed by Elder H. T. Pardoe; May McFarland Haige, baptised by Elder H. T. Pardoe and confirmed by President A. Woodruff; Kenneth James Barwick, baptised by Elder J. T. Barwick and confirmed by Elder John Woodhead; Bernard Barwick, baptised by Elder J. T. Barwick and confirmed by Elder Geo. H. Evans. Short addresses on suitable topics were given by Elders Pardoe, Woodruff and Evans.

A change was made in the **Bury** branch presidency on August 8, when Elder George E. Dale was released from the office of Branch President and his son, Sylvester H. Dale, a returned missionary, was set apart in his stead under the hands of District President Albert Woodruff.

Misses Jean Midgeley, Betty Connolly and May Taylor, three young members of the **Oldham** Branch Sunday School and Beehive classes, gave a lecture on "Mormonism" before thirty school children and their teachers at the Chadderton Elementary Girls' School on Friday, August 6. The girls, none of whom are members of the Church, each spoke for half an hour on their respective subjects, "The Organisation of the Church", "The Prophet Joseph Smith" and "The Principles of the Gospel".

A special Dinner was given by Sister Rose Mellor, Sunday School Supervisor, on August 17, in honour of the three children who gave the lecture. All M.I.A. members were present, and special toasts were given by S.S. Superintendent Mary E. Wynn and District M.I.A. Supervisor Emma Wynn.

On Wednesday, August 18, the same thirty school children accompanied by their teachers paid a visit to the Oldham Branch Chapel, where they were welcomed by Branch President Richard J. Pearce, Sunday School Superintendent Mary E. Wynn and Sister Elizabeth Pearce, Relief Society President. As the children had to write an essay on the Church Building and on Mormonism itself, many interesting questions were asked. One of the teachers showed great interest in the work of the "Beehive," and requested the loan of a "Beehive Manual".

NEWCASTLE

Members and friends of the **Sunderland, Gateshead** and **South Shields** Branches attended an M.I.A.-sponsored Farewell Social in honour of Elder William Wright, who has since left for the Mission field. The social, which was conducted by Sister Ellen Oates, included party games and items of musical entertainment. Delightful refreshments were served by Sisters Margaret Walker, Ellen Oates and Constance Hill. During the evening President Oates presented Elder Wright with a leather writing case and a wallet containing money as a token of the District's esteem.

NOTTINGHAM

Nearly thirty persons attended a Baptismal Service at the Central Baths, **Leicester,** on August 29 under the direction of the District Presidency. Elder Cyril Burton, of the Doncaster Branch, and Elder Geo. W. Winfield, of the District Presidency, were speakers. The two candidates, Margaret Lilian Gent and Elizabeth Vice, were baptised by District President Geo. E. Gent and confirmed by Elders Winfield and Burton respectively.

SHEFFIELD

At the L.D.S. Chapel, **Sheffield,** on August 30, Mrs. Cole, a representative of the Ministry of Food, delivered an interesting lecture to 30 members and friends of the Relief Society on "Food and Nutrition in Wartime". Those present were able to obtain much useful advice, and were pleased when Mrs. Cole offered to arrange a cooking demonstration for the near future.

* * *

Reports of Harvest Festival Services have been received from the following branches: Bradford, Kidderminster, Lowestoft, North London, South London, Rochdale, and Grimsby.

M.I.A. Socials, to mark the opening of the new season, are being held generally throughout the Mission. The following branches have sent in detailed reports: Chiswick, Bradford, Kidderminster, Leicester, South London, and Rochdale.

DISTRICT CONFERENCES

The Northern Ireland District Conference was held in Belfast on August 22 and 23. Mission President Andre K. Anastasiou was present at all sessions.

An Executive meeting under the direction of President Anastasiou opened the proceedings at 4.30 p.m. on Saturday. The assembled officers and teachers received valuable instructions and discussed Branch and District problems. At 6.30 p.m. Conference Tea was served by the Relief Society Sisters at tastefully decorated tables. During the course of the evening approximately 40 persons were entertained to a programme of music, dancing and community singing.

At 10 a.m. on Sunday morning Elder Joseph W. Darling, of the District Presidency, conducted an inspiring Testimony and Sacrament Service, at which 16 members declared the goodness of the Lord to them.

The Sunday School Session convened at 11.30 a.m., with Belfast Branch President Joseph Ditty conducting. Members of the Sunday School presented the programme "Seven Keys to Eternal Progression". Addresses were given by Sister Gertrude Horlacher, of Dublin, and President Anastasiou. There were 42 people present.

The afternoon session at 2.30 p.m. was conducted by Elder J. W. Darling, who, after introductory remarks presented the General, Mission and District Authorities for the sustaining vote of the assembly. The voting was unanimous. Inspiring addresses were delivered by Sister Mary Mogerley, District Relief Society Supervisor, and Dinah Ferguson and Anne Bannatyne, returned missionaries. Before the separation of the conference for instruction in Priesthood and Relief Society work, President Anastasiou spoke on the necessity of manifesting our faith in God by obeying Church Authorities. The Priesthood group was led by President Anastasiou, and the Relief Society by Sister Mogerley. There were 35 present.

The final session at 7 p.m. was the highlight of the conference. Some 95 persons (50 per cent. of whom were non-members) assembled to hear an inspiring address by President Anastasiou on "Mormonism—the Remedy for the World's Social and Economic Evils". Elder Samuel Hislop of the Belfast Branch Presidency also spoke on "The Restoration of the Gospel". "So rapt was the attention of the congregation," writes Sister E. Joan Taggart, in a report of the conference, "that two hours passed unnoticed and an inspiring meeting came to an all too early close." A Missionary Chorus provided music at all sessions.

On Monday, August 23, thirty persons attended a Discussion Group in the Branch Hall. President Anastasiou led an interesting discussion on Gospel principles as taught by Latter-day Saints. This innovation was so successful that it was decided to continue it in the future.

The Conference will long be remembered as an outstanding spiritual event.

The Southern Ireland District Conference was held in Dublin, Eire, on August 27 and 29.

President Andre K. Anastasiou was in attendance at all sessions of the concluding Annual Conference of the British Mission.

A meeting in the home of District President F. Steele at 7.30 p.m. on Friday marked the opening of the conference. The proceedings took the form of an "open discussion" on doctrinal questions, led by President Anastasiou. The two hours which followed proved to be most stimulating and inspirational.

Sunday's first session at 11 a.m. was a combined Testimony and Sunday School Service, Branch President George Retz conducting. Without exception, all members present bore strong testimonies to the truthfulness of the Restored Gospel and the goodness of the Lord. The playlet "Seven Keys to Eternal Progression" was presented by members of the Sunday School. President Anastasiou, as the final speaker of the session, delivered an able address on "The Divine Attributes of the Church"

At the conclusion of the morning session a Priesthood meeting convened. Problems were discussed and counsel and encouragement given.

The second general session commenced at 3.15 p.m., with President George Retz again conducting. The names of General and Mission Authorities were presented by District President Steele and unanimously sustained by the vote of the con-

ference.

Elders Christian F. Steele and George Retz were honourably released from their respective offices and sustained as President and 1st Counsellor of the Dublin Branch, with Sister Gertrude Horlacher as clerk.

Elder Steele rendered a short organ recital. President Anastasiou continued on the theme of his morning's address. John Pratt Mogerley was advanced in the Priesthood from Deacon to Teacher.

"Mormonism after 113 Years" was the subject of President Anastasiou's powerful address during the final session, which commenced at 7 p.m. All present were thoroughly uplifted and encouraged by the fine spirit of the Conference.

MISSION PRIESTHOOD CONFERENCE

What has been generally acknowledged as the most inspiring conference within memory was held at Mission Headquarters during the week-end of July 31—August 2, on the occasion of the District and Branch Presidents' Annual Conference.

Leaders in Church affairs from every district of the Mission were present to contribute their zeal and enthusiasm to the feeling of comradeship and brotherly love which always predominates at Priesthood gatherings. With the exception of Sunday morning's Testimony Service, all meetings were devoted to the discussion of Branch and District problems.

The first session of the Conference commenced on Saturday, July 31, at 4 p.m., with Elder Geo. H. Bailey, 1st Counsellor, Mission Presidency, conducting. Mission President Andre K. Anastasiou gave a statistical report of the activities of Home and Full-time Missionaries, and instructed the assembled Priesthood as to their responsibilities in regard to them. He also stressed the necessity for District Priesthood Council Meetings to be held monthly. Elder Bailey addressed the brethren on the qualities of leadership, and reaffirmed the Priesthood's right to Divine aid. Present, 40.

Elder James R. Cunningham, 2nd Counsellor, Mission Presidency, conducted Saturday's 7.30 p.m. session, and in his introductory remarks counselled the brethren to seek the spiritual gifts to which they were entitled. The subjects for discussion on the agenda were (i) the forthcoming Missionary Convention; (ii) Missionary Fund; and (iii) Financial and Statistical Reports. Many points previously misunderstood were cleared up, and encouraging advice given. Present, 52.

Sacrament and Testimony Service convened at 9 a.m. on Sunday, Elder Bailey conducting. Wives and families of Priesthood members were permitted to attend this session, but were requested not to participate in the testimony bearing. They were nevertheless uplifted by the truly inspiring testimonies borne by 59 of the brethren. The uplifting spirit of this meeting set the tone for the whole day. The enthusiasm and willingness of the assembled Priesthood was in ample evidence at each succeeding session.

Auxiliary Boards of the British Mission were represented at the 11.30 a.m. meeting, which was conducted by Elder Cunningham. Each representative gave a concise report on the activities of his organisation and answered queries and problems submitted by District and Branch officers. Elder James R. Cunningham represented the Sunday School and Genealogical Boards; Sisters Marie W. Anastasiou and Helen Poole represented the Relief Society Board; Elder Norman Dunn and Sister Edith G. Rees represented the Y.M. and Y.W. M.I.A. respectively. Present, 63.

Elder Geo. H. Bailey conducted the fourth session, which convened at 2.15 p.m. In his opening remarks he counselled the Priesthood to cast away any light-mindedness and concentrate on learning from God those things he would have them do. Elders John F. Cook and J. R. Cunningham spoke on the overwhelming and increasing importance of Genealogical work, and affirmed the necessity for all local Church leaders to be "converted" wholeheartedly to this great work of salvation.

President Anastasiou, discussing the possibility of a Temple being raised in this land, said that if the people wanted one, and showed by their works the necessity for one, they would have one. The items on the agenda for this session were (i) the new Tithing Record Book; (ii) the

appointment of District Auditors; and (iii) Mission Publicity. President Bailey, concluding the session, said how desirable it was that the beautiful spirit of the conference be preserved when they returned to their respective districts.

At the 7.30 p.m. session President Anastasiou discoursed on the subject of "Sacrament," asserting its sanctifying power and pointing out the necessity for worthy participation. Continuing the business on the agenda, the following items were ably dealt with: Leadership; Manners and Dress; Mastery of Church Duties; Treatment of Confidential Matters; The Seven Keys; and the need for trained Secretaries, Book-keepers and Organists. The wide variety of topics concisely dealt with made this a most instructive session. Present, 58.

The final session of the conference commenced at 9 a.m. on Monday, August 2. Elder Bailey conducted. Subjects under consideration were: the "Millennial Star" Magazine; "Star" representatives; and the functions of Branch and District Presidencies. President Anastasiou gave an encouraging report on the condition of the Mission. Elder Bailey spoke of the way in which God shapes the destinies of His children, and cited interesting experiences from his own life to illustrate the fact. Elder Cunningham told a brief story of his life, of his wandering round the world, of the faith-promoting experiences which eventually made him return to England to take up the work of the Lord, and of his joy in the service.

President Bailey presented Sister Marie W. Anastasiou with a bouquet of flowers as a token of the gratitude of the assembly for her hospitality. Sister Maureen Mogerley, clerk of the conference, received a similar recognition of her services.

The conference was one that will long be remembered for its spiritual uplift-ment, and will, we are sure, have a very favourable effect upon the work in all districts of the Mission.

NOTICE OF CHANGE IN M.I.A. BOARD

At a meeting of the M.I.A. Mission Board held in Birmingham, which President A. K. Anastasiou attended, Sister Edith G. Rees was honourably released from her position as President of the Y.L.M.I.A. and Mission Bee-keeper. Owing to the call of Government Service abroad, she is released, with a hearty vote of thanks for her splendid work and with a feeling of regret that she must leave, yet with one of pride that she has attained such a responsible position for the Government.

The following sisters were sustained and set apart as officers of the British Mission Y.L.M.I.A. Board:

Sister L. Collins .. President of Y.L.M.I.A.
Sister A. M. Edwards .... 1st Counsellor
Sister D. G. Walker .. Mission Bee-keeper
Sister A. M. Edwards .. Secretary to Y.M. and Y.L.M.I.A.

DEATH

DISTON.—During the evening service at the Newcastle Branch on Sunday, August 22, a one-minute's silence was observed in honour of Brother Ralph Foster Diston, who died in the service of his country on July 17, 1943, at the age of 30. Only a few months before his death he was awarded the D.C.M. in Tunisia, and was in hospital with wounds for some time after the action in which it was won. Later he went to Sicily with the D.L.I., where he received wounds which proved fatal. Brother Diston held the Priesthood, having been ordained a Deacon when a member of the Sunderland Branch.

PERSONALS

ROBINSON.—On August 16 the infant son of Mr. and Sister Letitia Robinson, of Belfast Branch, was blessed by Elder Joseph W. Darling and given the name of Cecil.

STANHOUSE.—On Sunday, July 4, the infant son of Brother and Sister Harry Stanhouse, of Luton Branch, was blessed by Elder Rex Stutznegger and given the names of Howard Rodney.

WILSON.—A daughter born to Brother and Sister Thomas Wilson, of Norwich Branch, on July 6, 1943, was blessed by its father and given the names Margaret Rose.

WATTS.—A daughter born to Brother and Sister Tom Watts, of Norwich Branch, on July 29, 1943, was blessed on September 19 by Elder Alfred F. Woodhouse and given the names Sally Rose.

(Continued on p. 515)

MISSIONARIES' PAGE

REPORT OF BRITISH FULL-TIME MISSIONARIES FOR AUGUST

	Hours
Special Work	47
To and From Work	793
Tracting	725
Visiting Friends	233
Visiting Saints	385
Attending Meetings	542
Studying	804
Office Hours	984
Total Hours	4513

No. of calls answered while tracting	10,067
No. of invitations in while tracting	29
No. of Investigators visited while not tracting	80
No. of Gospel Conversations	731
Copies of Book of Mormon Sold	1
Single Copies of "Star" Sold	305
" " " " Given Away	112
Pamphlets Sold	671
" Given Away	61
Tracts Distributed	8,528
Meetings Attended:	
Sacrament. Fast, Special	246
Open-Air	15
Priesthood	18
Auxiliary	41
Meetings Conducted:	
Cottage	2
Open-Air	2
Chapel or Hall	14
Ordinations	2
Average Monthly Expenditure per Missionary: £6 9s. 9d.	
No. of Missionaries: 20.	

MOVEMENTS OF MISSIONARIES

ARRIVAL AND ASSIGNMENT

Elder William Wright, of the Sunderland Branch, was set apart as a full-time missionary by President A. K. Anastasiou on September 2, 1943, and assigned to labour in the Leeds District.

Elder John Massey, of the Hyde Branch, was set apart as a full-time missionary by President A. K. Anastasiou on September 12, 1943, and assigned to labour in the Leeds District.

TRANSFERS

Elder Norman D. Hawkes was transferred from the Welsh District to the Mission Office on September 13, 1943.

Sister Ellen M. Cavanagh was transferred from the Sheffield to the Newcastle District on September 13, 1943.

Sister Gladys M. Griffith was transferred from the Norwich to the Welsh District on October 1, 1943.

Sister Alice A. Wild was transferred from the Newcastle to the Welsh District on October 1, 1943.

RELEASES

Elder James Martin was honourably released on September 12, 1943. He has faithfully performed his missionary labours in the Hull and Welsh Districts.

Sister Marion Paterson was honourably released on September 12, 1943. She has faithfully performed her missionary labours in various districts of the Mission.

Sister Kate Machin was honourably released on September 12, 1943. She has faithfully performed her missionary labours in the Nottingham and Bristol Districts.

Sister Edna Gardner was honourably released on September 13, 1943. She has faithfully performed 25 months of missionary labours, mainly in the Mission Office.

PERSONALS (Continued from p. 514.)

CAMM.—Friends of Sister Mona Camm will rejoice with her to learn that her husband, Brother Leslie Camm, of Leeds Branch, is safe and well, though a prisoner in Japanese hands.

CARD.—The infant daughter of Brother and Sister Edwin L. Card, of Doncaster Branch, born August 22, 1943, was blessed by Brother Ralph Burton and given the names Marie Ann.

RAYNER.—A son born to Brother and Mrs. William T. Rayner, of Norwich Branch, on June 20, 1943, was blessed by Elder Thomas G. Wilson and given the name Keith.

WIT'S ENDS

IN A LIGHTER VEIN

SIGN OF THE TIME

Sister Smith: "It must be nearly time to get up."

Brother Smith: "Why, dear?"

Sister Smith: "Baby's fallen asleep."

THEY NEVER GUESSED THEN

After hearing from his school teacher that the Bible says that we must love our enemies, young Paul came home puzzled. "Mother," he said, "how can we be expected to love Hitler?"

Mother Anastasiou was finding some difficulty in answering the problem when a look of understanding suddenly dawned on the boy's face. "Ah, I know. Hitler wasn't born when they wrote the Bible, was he, mummy?"

FOR FASHION'S SAKE

A humane society had secured a downtown show window, and filled it with attractive pictures of wild animals in their haunts. A placard in the middle of the exhibit read: "We were skinned to provide women with fashionable furs."

A man paused before the window, and his harrassed expression gave way to one of sympathy. "I know just how you feel, old tops," he muttered. "So was I."

THE CORRECT ANSWER

"Jimmy, I wish you'd learn better table manners; you're a regular little pig at the table."

Deep silence. So father added: "I say, Jimmy, do you know what a pig is?"

"Yes, Daddy," replied Jimmy meekly. "It's a hog's little boy."

EXPERT ON VALUES

"Does your wife choose your clothes?"

"No, she only picks my pockets."

OH! CHARITY, CHARITY!

Branch President to one of his flock: "It is very Christian of you to speak so much good of Brother —— when he always says such horrible things about you."

One of his flock: "Perhaps we're both mistaken."

SHE WAS RIGHT

"Did your husband get hurt badly when he was hit by a car, Liza?"

"Yassuh. He suffered from conclusion of the brain."

"You mean concussion of the brain, don't you, Liza?"

"No. suh, I mean conclusion—he's daid."

North Africa,
August 15, 1943.

Dear Editor,

While in England I visited the Church headquarters and subscribed for the "Millennial Star". I want to tell you at this time my appreciation for your fine efforts and work connected with the publication of this fine magazine.

I look forward to receiving the "Star" just as I do my mail from home. It contains some of tne best reading material that could possibly be found. I'm sure the members of the Church in America are thankful that their sons and daughters have such good reading material available while away from home.

You see, the soldiers and sailors today live under the worst kind of environment. We need the help of God to keep on the straight and narrow paths. We need good reading material such as is found in the "Star" to keep us in tune with God's work I am sure every soldier and sailor will back me up in this statement.

Cpl. LES. A. WALKER, U.S. Army.

Teachings of

The Prophet Joseph Smith*

WHAT CONSTITUTES A PROPHET?

If any person should ask me if I were a prophet, I should not deny it, as that would give me the lie; for, according to John, the testimony of Jesus is the spirit of prophecy; therefore, if I profess to be a witness or teacher, and have not the spirit of prophecy, which is the testimony of Jesus, I must be a false witness; but if I be a true teacher and witness, I must possess the spirit of prophecy, and that constitutes a prophet; and any man who says he is a teacher or preacher of righteousness, and denies the spirit of prophecy, is a liar, and the truth is not in him; and by this key false teachers and imposters may be detected. (Dec. 30, 1842.) D.H.C. 5:215-216.

ETERNAL JUDGMENT

My enemies say that I have been a true prophet. Why, I had rather be a fallen true prophet than a false prophet. When a man goes about prophesying, and commands men to obey his teachings, he must either be a false or true prophet.. False prophets always rise to oppose the true prophets and they will prophesy so very near the truth that they will deceive almost the very chosen ones.

The doctrine of eternal judgments belongs to the first principles of the Gospel, in the last days. In relation to the kingdom of God, the devil always sets up his kingdom at the very same time in opposition to God. Every man who has a calling to minister to the inhabitants of the world was ordained to that very purpose in the Grand Council of heaven before this world was. I suppose that I was ordained to this very office in that Grand Council. It is the testimony that I want that I am God's servant, and this people His people. The ancient prophets declared that in the last days the God of heaven should set up a kingdom which should never be destroyed, nor left to other people; and the very time that was calculated on, this people were struggling to bring it out. He that arms himself with gun, sword, or pistol, except in defence of the truth, will sometime be sorry for it. I never carry any weapon with me bigger than my penknife. When I was dragged before the cannon and muskets in Missouri, I was unarmed. God will always protect me until my mission is fulfilled.

I calculate to be one of the instruments of setting up the kingdom of Daniel by the word of the Lord, and I intend to lay a foundation that will revolutionise the whole world. I once offered my life to the Missouri mob as a sacrifice for my people, and here I am. It will not be by sword or gun that this kingdom will roll on: the power of truth is such that all nations will be under the necessity of obeying the Gospel.

* From book of same title by Historian Joseph Fielding Smith.

What Others Say

About The "Mormons"

Ninth Decade: 1910-1920

ERLING BJORNSON—Norwegian Writer and Statesman.

"In all the States, from east to west, where I came in contact with our countrymen, I found none who were superior to those in Utah. The accomplishmeents of these people, with their co-religionists, in the field of culture and material advancement, places them among the happiest people I have associated with. . . .

"I also visited a number of their worshipping assemblies. I only wish that such beautiful and natural sermons were preached in every Church in the world; and their church music was sublime; it knits the people together in truth—a people who have fought, and still fight, for their faith as none others do." ("Ofoten," 1910.)

THEODORE ROOSEVELT—President of the United States.

"I have known Mormons whose standards of domestic life and morality and whose attitude toward the relations of men and women were as high as that of the best citizens of any other creed; indeed, among these Mormons the standard of sexual morality was unusually high. Their children were numerous,, healthy, and well brought up; their young men were less apt than their neighbours to indulge in that course of vicious sexual dissipation so degrading to manhood and so brutal in the degradation it inflicts on women; and they were free from that vice, more destructive to civilisation than any other can possibly be, the artificial restriction of families; the practice of sterile marriage; and which ultimately means the destruction of the nation." ("Collier's," April 15, 1911.)

Dr. C. F. AKED—Formerly Pastor Pembroke Baptist Church, Liverpool, later of New York, then of San Francisco.

"I admire the Mormon peeople for their great religious faith and their stand in the matter they take—that is, they observe the laws of the land in spite of what they believe to be right in their religious teachings.

"They are religious of the twentieth century religion, and have become reconciled to its ideas, believing as they do in God and Christ and His Gospel, and have shown a growing and greater appreciation of God in forms perhaps slightly different from our own, but all the same, they are true Christians—practical ones and good citizens." (American Press.)

The Ludo Press (T.U.), 373, Earlsfield Road, London, S.W.18.